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CONTENTS

Out of the Deep	287
<i>The Right Reverend Robert E. Campbell, O.H.C.</i>	
The 1948 Lambeth Conference	291
<i>Louis A. Haselmayer</i>	
The Prayer of Bishop Martin	298
<i>Ivy Bolton</i>	
A Tribute to All Hallows, Berkyngeschirche	301
<i>Noel A. Gillespie</i>	
Liberian Mission	306
Book Reviews	308
St. Andrew's School	310
Mount Calvary	311

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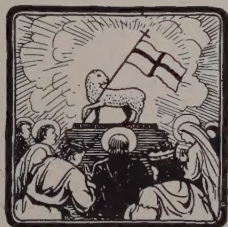
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The Holy Cross Magazine

Nov.



1948

Out of The Deep

BY THE RIGHT REVEREND ROBERT E. CAMPBELL, O.H.C.

THAT old sailors love the sea is proverbial. Every shifting of the tide, every dashing of the fresh salt spray, and gleaming stars in their varied courses all add their lure. By themselves their harm amounts to very little without the wide expanse of that fickle personality, the deep blue sea. It all adds up, however, to an irresistible attraction, a magnet charged with mysterious power. From these no "old salt" willingly separates himself. The boundless sea is ever calling.

Other occupations there are which fascinate their devotees. There has been the locomotive engineer who would literally rebel should he find a change of occupation necessary. Shoemakers, physicians, merchants experience the same attachment to their respective callings. Neither can it be any different with the loyal servant of God. Putting the Master first in thought, doing His pleasure, really desiring His friendship: these display the fundamental characteristics of a true friend of God.

Deep from the heart of every one of us there springs the desire to keep on good terms with the unseen God. An individual may not appreciate what his longing is. He

may seem to care nothing about it, outwardly anyway. One may find himself attracted at first by a single virtue, some lone expression of "the good, the beautiful and the true." There may be on the other hand a group of ideals which combine forces to draw a man (in his better moments of course) out of his egoism or selfish love of ease. A higher loyalty issues its challenge.

Now the Saints are those who have followed this interior loyalty, cost what it may. In the still watches of the night God has called them by their name. Like Abraham they have set out on their arduous quest, not in their own strength of course, but with the humble determination to try. They have to cross neither boundless oceans, nor trackless deserts to satisfy their vocation. The Seraph with a live coal from the altar has touched their lips, and they can not but speak of the mercies of God. His voice has sounded in their ears, bringing peace to the troubled soul. The eyes which have beheld the Shekinah, the glory of the Lord of Hosts, will rest content with nothing short of that vision.

What are the characteristics of one who



THE HIGH ALTAR
Holy Cross

has heeded this call? We know that every individual on earth has his own personality, his own spiritual content. But in general it is safe to expect certain tokens of those who wish to claim friendship with God.

One of these indications certainly is that a person be morally upright. Those who allow themselves unethical privileges, be they great or small, simply must rectify their own manner of life. They must walk in the path of God's law and with no turning to the right hand or to the left. Christians who imagine that they can take moral shortcuts will find themselves keeping back part of the full love they should have for God. Any such half-hearted offering surely indicates an imperfect will.

Then too, this virtue, this daily unswerving rectitude of conduct must assume heroic proportions. Heroism, the generous giving of one's self wholly in a difficult adventure, will supply the force necessary to carry us

through our frequent temptations. It will give us the enthusiasm we need to shake off Satan. By it we brush him off and march on resolutely in our undivided service to God. Pious goodness, charming as it can be, is by itself not enough.

Another indisputable sign of our friendship will be our earnest desire for it. With all our might we must want to be with God. To tarry in His presence will be our greatest delight. Nothing else will satisfy us really. We will not be like children crying for a toy, but rather like "the merchantman, seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and brought it." Our desire for God narrows our activities, it is true, even though it intensifies our zeal for perfection. This desire it is which stabilizes our purpose in life.

Each human being on earth wants something. He craves satisfaction of some sort. Evil desires there are in abundance, desires which if indulged, paralyze and eventually kill the soul. But the heavenly desires for which we pray with Holy Church can, like a compass, keep us facing our true aim. Our Lord said, "I, if I be lifted up, will draw all men unto me." Our desire (God grant it all a strong one) is the urge which draws us to His wounded Heart. In a word we must long to be perfect, even as He is perfect.

But let no one think that these are the only requirements, for much more must be given by us. Heroic virtue and heavenly desire are indispensable. Yet how incomplete they are without the spirit of sacrifice. That it is which sublimates everything in us, necessitates our love springing eagerly to meet God's love. It means death to self-will, and all that love of self implies:—the love of ease, of physical pleasures, of popularity, of success. It certainly does not require suicide, but rather that resolute setting aside of temporal playthings that we may lay hold on joys everlasting. It demands obedience. It is accompanied by prayer.

As our Father Founder used to teach at Holy Cross, love must act, as light must shine and fire must burn. These words are incorporated in our Rule. That means for a

Christians who take seriously the call to become Saints, that any response to our Lord's great love for us must be accompanied by sacrifice. It will mean the denying of self, for there is no room in a soul for both God and Mammon. It does not imply any loss of identity, nor yet of personality, but rather the strengthening, as well as the unifying of our entire self. God's love may bring acute suffering to a soul because of its imperfect state, but annihilation never. By our sacrifice there is accomplished in us that unity, that perfect coordination, that interior peace which always flourishes triumphantly among the devoted children of God.

Who then are the Saints, the true friends of God? In proportion to the whole body of Christians, just a few have set out deliberately along this path of desiring Him who alone is "the good, the beautiful, the true." Some have planned for themselves lives of heroic virtue. Occasionally we learn of one who has from childhood trodden the paths of self-renunciation and sacrifice. God claimed these choice souls from their earliest years to live as His special friends. For the glorious victories of these men and women of every age, we shall never cease to praise the Lord. Their lives glorify Him, even as they inspire us with the noblest admiration. That is one type.

Yet, there is another group, and still another, and another. Not all the Saints are (in the right sense) professionals. Not everyone has said "Go to, I will now become a Saint." There is a great multitude of those who have rather inadvertently entered upon the way of salvation. Through some lingering illness perhaps, through the irreparable loss of some one most dear, through fiery trials or misfortune, God may call to a halt our aimless contentment. "Friend come up higher," He invites us. With mind confused and faltering steps we may begin our heavenly odyssey, that Pilgrim's Progress which leads us to the resplendent City of God. Then we answer "Here am I."

First there must be the way of cleansing. That means for the converted soul—one which has turned from the old life of self to the new life of Christ—a resolute setting

aside of sin. Let none think that this is easy. Let none imagine that he can by his own strength accomplish it. Most graciously our Blessed Lord has said "My son, give me thy heart." This invitation we have accepted. God has inspired us to accept. He has promised forgiveness to all who turn to Him. His loving aid, which is but another name for His grace, enables us to persevere. This pardon from God, and His abiding favor are His free gift to sinful man. One by one and day by day our sins must be washed in the Blood of the Lamb.

The instructed Christian knows that a return to the paths of righteousness, momentous as such a move always is, will not suffice to speed him on his journey. A prisoner released from the dark cell he has inhabited perhaps for years is always confused if not actually blinded when first he



emerges into the light of the sun. Hence we call the next stage of our spiritual development the illuminative way. That comes from God as He is setting us free. It is when He shows us more of Himself. Our new life of penitence and the consequent thankfulness acquired in the purgative way make us very humble. Like modern "G. I's" going back to school, we are content to sit at the feet of our Master. As we are able to learn the heavenly mysteries He teaches us individually. Our class room may be our work, our family, our friends, our Church. It may be some temporal disappointment or loss, or even the bed of anguish in a protracted illness. Through all of these our God is teaching us not merely the beauty, but the cost of His love. True friendship, doesn't it require assiduous cultivation? Not for poetic effect does the Church pray every evening "Lighten our darkness, we beseech Thee, O Lord." As the psalmist says, "In thy light shall we see light." Our spiritual experience teaches what books never can.

Then we reach the stage, confused and terrifying at first, when we begin to obtain what our soul longs for, even though we may be incapable of expressing it in words. That is our union with God. Let none imagine that this happens all at once, for God uses no atomic bomb to annihilate any soul. He respects both personality and individuality in each of us. He invites us to be at peace with Him, that is, in union with Him. How, and when, and to what extent we respond to His repeated calls is ours to decide. He uses not the slightest compulsion. He who has of His love created us, He it is who invites us to be His friends, to live and love and work with Him through the ages of eternity. As we enter this "cloud of the unknowing" we are filled with self-distrust. Then will come the test of all that goes before—faith by heroic virtue, hope through heavenly desire, and utter abandonment of self in sacrificial love. Then it is that we know the peace of God which passes all human understanding. It is the peace of life, not of death. It is the union of concord, not of strife or of compulsion.

We do well to keep it clearly in mind that these three degrees all dovetail and

overlap. We cannot have, say, ten years purgation to be followed by equal time each of the illuminative and unitive way. Not infrequently all three stages may operate in a soul at once. Normally however one step follows the other in the order enumerated. But we must not be surprised if God shows us more and more of His beauty even while we are yet penitents. He may draw us more deeply into Himself to share His love. While we are yet sinners He loves us. The chastened soul, the enlightened soul will hasten to return that love.

The Church has always recognized the baptism of desire. That means that even though a person wishes earnestly for the Sacrament of Regeneration and has the requisite dispositions of faith and repentance, but because of adverse circumstances cannot receive it, he is accounted as baptized. Likewise, if one desires Holy Communion but is hindered by distance or any other valid cause from receiving the Blessed Sacrament his act of spiritual communion is efficacious, if made with the proper dispositions of repentance and charity.

Nor is sanctity any different. Every Christian is called to perfection. That means his living with God and in God. That requires the unquenchable desire, the self-surrender, the heroic courage to take the steps necessary to attain his purpose. No idle daydream is this, no wishful thinking, no escape from present troubles. Some Saints have won their palms of victory by torture or the sword's swift blow. Others have suffered in life time. But most of us must enter in at the narrow gate and toil up the steep path which leads to the Vision of God in love. In our heart is the aspiration of the Psalmist "My soul thirsteth for thee, my flesh alongeth after thee, in a barren and dry land where no water is." Or again, "Thou shalt call and I will answer."

Perhaps this will enable us to understand the old saying "Deep unto deep doth call." The sea lifts up its beckoning hands to the old sailor. He answers because his heart is there. The steam locomotive owns the heart of its engineer. Likewise from the depth of His love God calls His friends to venture forth. He calls them to leave the depths of

in, of frustration and despair. He shows them the way, assisting mightily in all their difficulties and temptations. They set out because their heart is with Him. They persevere till they attain their desired goal. Having escaped the clutches of vanity, they enter reality which of course is God Himself.

"Who are these like stars appearing
These before God's throne who stand?

These are they who have contended
For their Saviour's honour long
Wrestling on till life was ended
Following not the sinful throng.

Now in God's most holy place
Blest they stand before His face.'

The 1948 Lambeth Conference

BY LOUIS A. HASELMAYER

THE eighth Lambeth Conference met at a most crucial period of Christian history. The past two decades witnessed a social upheaval on a global scale. A world war had disturbed a political, economic, and social system which was intimately related in ideology and goal with that of the Christian Church itself. It had produced as a by-product in modern society vigorous and rampant assertion of materialistic values which threatened the foundations of western Christian civilization. At this very moment when Communism, materialism, war, racial strife, new nationalisms were challenging the attention of men, the Church was at its weakest in its proclamation of the Gospel. It was hesitant in its affirmation of historic truths, dubious about the validity of its own claims, weakest in its hold on the loyalties of men. The Church was meaning less and less to a world which was itself being challenged by an anti-Christian gospel.

The Church desperately needed a Lambeth Conference at this juncture of history to re-affirm its claims. Something encouraging, something hopeful, something assuring, had to be said. The proclamation of this something was complicated because the Church in the past decades had put forth a solution for some of these problems which was easy, sentimental, and vague. The slogan of superficial Christian reunion had been the hope of the Church in the past two decades. The cry was: unite all Christians and the size of this visible unity will make the world conscious of Christian power. Little thought was given to the fact that hasty

reunion-schemes devoid of doctrine would bring to men a united Church with no message worth preaching. Little thought was given to the fact that this reunion was merely Pan-Protestantism and would have cut off the united church from two-thirds of Christendom. The Church had to make a criticism and evaluation of its own proposed solution before it could approach the more fundamental needs of the world.

The Lambeth agenda was a weighty and worthy approach to the matter. It involved a statement of the Church's relationship to the social, political, and economic problems of the day in the light of the Christian doctrine of Man (Sections I and II). It included an evaluation of the approaches to reunion and specific reunion-schemes (Section III). It involved a re-thinking of the nature of Anglicanism and its domestic unity, as well as the Church's disciplined life in specific matters of sacramental practice and pastoral care (Sections IV and V) *The Encyclical Letter, the Resolutions, and the Report* contain the findings of six weeks of Conference by three hundred and twenty-nine Anglican bishops from every area of the world. The global character of this Conference should not be under-estimated. For the bishops who participated came to testify to a common faith and order in terms of the evangelization of widely diverse areas of life. Bishops came from the British Isles where the Church has its ancient continuity visible in cathedrals of long foundation; from the new world where Anglicanism is one of a hundred competing religious bodies; from the missionary districts

of Africa and the Orient where Anglicanism is faced with paganism, Buddhism, Hinduism, and Islam. Anglicanism, faced with capitalistic, communistic, and barbaric civilization, bore a manifold witness to a common religious faith. It is this fact which gives significance to the Lambeth *Resolutions*: Unity of faith and order expressed by those who administer it in every kind of society over the face of the whole earth.

The utterances of Lambeth 1948 are not revolutionary in character, nor radical in content. They are the corporate affirmation of the Anglican episcopate in council, after a lapse of eighteen years, of the same truths always contained in the Anglican tradition, but now re-affirmed with greater confidence and assurance than ever before. Perhaps it is for this reason that they have not made the stir in the secular world that they might have, and have been greeted with such a singular lack of enthusiasm outside the Church. One leading American Protestant journal has called them "a mass of verbal circumspection," designed only for the clergy and not for the laity. Yet this is to look to Lambeth for something which it cannot give, and to expect from Lambeth something which it cannot produce. It is a re-affirmation of an age-old message. The "keynote of our message is encouragement to the people of God all the world over. For them who have eyes to see, there are signs that the tide of faith is beginning to come in . . . [the] supreme task of the Church to-day is to win the nations of Christendom back to the knowledge of God revealed in Jesus Christ as Judge and Saviour . . . " (*Encyclical Letter*) The means for this task is the doctrine, discipline, and worship of the formularies of the Anglican Communion. Here and there, one could desire this truth stated or applied more strongly, with less suggestion of solving new problems by new ideas. But in no instance is the solution made in "sub-Anglican" terms. The hesitation and self-distrust of its own faith and order so evident in the *Resolutions* of the 1920 and 1930 Lambeth Conferences is quite evidently not present in these of 1948.

The assertion and hope and confidence in

the Anglican tradition finds its application the five-fold division of the agenda. The first three topics: The Christian Doctrine, Man, the Church and the Modern World. The Unity of the Church, deal with the relation of our Church to the rest of the world and the problems raised by that relationship. The last two topics, The Anglican Communion and Miscellaneous Subjects, are concerned with the internal life of the Anglican Communion itself.

The Doctrine of Man is set in the context of Christian tradition and is a logical successor to the report on the Christian Doctrine of God of Lambeth 1930. Man is a creature of God by birth and a child of God by adoption with freedom of choice and necessity of responsibility. Upon this assumption, the Conference determines the relationship of the Church to the modern world. The *Resolutions* are sound analyses of the problems facing the Church. Human rights and war with the attendant concerns of armaments, atomic energy, peace treaties, displaced persons, the United Nations, and the Palestine crisis, are handled in a forthright and honest manner. To some, these pronouncements at first seemed lacking in incisiveness. As they are compared with the statements issued by other Christian bodies, one is impressed by the clarity and courage of the statement. If they do not solve with an easy formula tremendous global tensions, they do at least honestly indicate the problems involved and the Christian moral issues at stake. Christian leaders and secular leaders could perform no better task than study these *Resolutions* before they attempt to propound solutions. The clash between Christianity and Communism is vigorously delineated. The *Resolutions* on Communism are perhaps the finest to come from any group of Christian leaders. *Resolutions 2 and 26* contain a far more adequate statement of the Christian attitude toward Communism than the statements issued by either the Vatican or the World Council of Churches. "Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, revelation, and a future life; it treats the individual man as a means and not an end; it encourages class

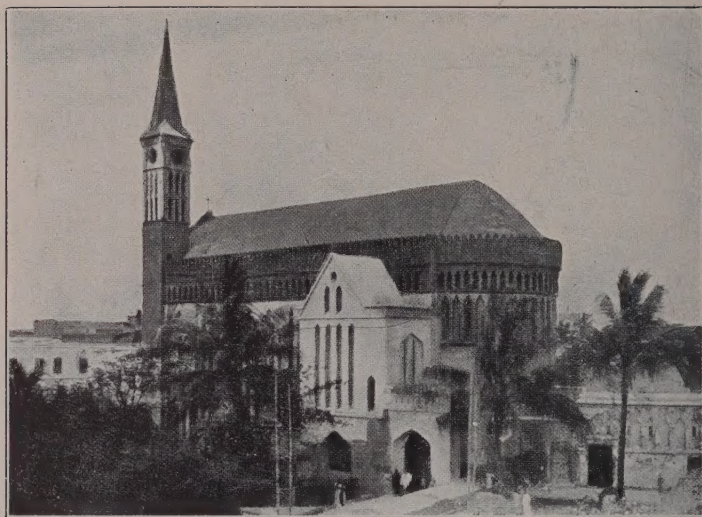


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are; it regards the moral law as not absolute but as relative to the needs of the age." But the Conference likewise recognizes that there are Communists who are not true Christians, that opposition by the Church involves the responsibility to set a better way of life, and to oppose "political, social, and economic injustice" in all forms of government as well. It is only states, as has no other Christian utterance, that Communism contains elements which "are a true judgment on the existing social and economic order. A holy war against Communism for the sake of maintaining

another economic and political way of life just as destructive of man's true end is not a Christian approach. It is to the great credit of the Anglican Communion that its bishops have been able to speak out with greater honesty and courage than have any other body of Christians in the world to-day. The series of *Resolutions* on Education, the Church Militant, and a Christian Way of Life, draw attention to the importance of training an educated and disciplined communicant body. It is a commentary upon the easy-going liberalism of the last twenty years that it has brought less communi-



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cants, less vigor, and less zeal to the Church than has a program of discipline and sound doctrinal teaching.

The Resolutions on The Christian Doctrine of Man and The Church and the Modern World contain enough suggestion to change almost entirely the character of the Church's program. A clearly visualized goal is placed before us. The implementation of these *Resolutions* into the life of every province of the Anglican Communion will bring new life and new vigor, if only the Church is brave enough to follow the direction given by Lambeth 1948!

The Resolutions on Christian Unity are the most complex and elaborate of the whole report. Here the Church was faced with certain concrete issues which previous Lambeth recommendations had brought into being, and upon which commitments had been made. The dangers raised by these previous decisions were now realized, but it was only with difficulty that 1948 Lambeth could extricate itself from the situation. This was particularly true of the Church of South India. *Resolutions* regarding future action on the basis of a changed approach, and *Resolutions* regarding a relationship to achievements brought into being by the unrevised approach, are not cal-

culated to be completely consistent or harmonious. But a pattern of unity—though discernible throughout these highly advanced and tortuously worded *Resolutions* 50-77.

The easy optimistic approval of almost any method of reunion set forth in 1911 and 1930 is repudiated by Lambeth 1948. The importance of doctrinal matters of faith and order is declared to be of primary importance in every reunion-scheme under discussion or of potential discussion. The 1948 watering down of the meaning of the fourth article of the Chicago-Lambeth Quadrilateral on the Historic Episcopate is now strengthened by the clear assertion that no reunion is acceptable to Anglicans which does not provide for a unified episcopal ministry from the outset. Had the Bishops of the Anglican Communion been so convinced in 1920 and 1930 of the character of the episcopate as Apostolic Ministry, and had they been content to place their faith in the inherent truth of Anglican formularies rather than in the apparent results of contemporary scholarship, many of the issues of 1948 would never have been raised. *Resolution 56* further approaches to Reunion, establishes five most important principles to guide future reunion.

emes. These five principles are the most important section of this whole report and indicate more clearly than anything else the turn by Lambeth 1948 to orthodoxy. Upon the basis of these principles, *Resolutions* are offered regarding a host of union-activities. The primary consideration is the Church of South India. This matter is complicated by two facts. The Church of South India was a *fait accompli* and not a *negotiation-in-progress*. The *fait accompli* rested partially because Anglican authorities at Lambeth, 1930, the Consultative Committee of the Lambeth Conference on two later occasions, Archbishop Temple and the Upper House of the Convocation of Canterbury (another), had given encouragement to the scheme upon which this church had been effected. Censure might be placed upon these Anglican authorities for too great responsibility or for exceeding the limits of their jurisdiction. But no real censure could be visited upon the Church of India, Ceylon or upon the four Anglican dioceses of that Church who acted upon these decisions. Persons encouraged to enter a union can hardly be declared "schmis-

matic" when they have entered it. But on the other hand, the *Constitution* of the Church of South India was so seriously deficient and explicitly ambiguous in many crucial matters of creedal doctrine and sacramental practice that the adherence of this church to Catholic Faith and Order was very dubious indeed. The Anglican Communion could not excommunicate former Anglicans who had entered the Church of South India. The Anglican Communion could not, with all integrity, declare itself in intercommunion with the Church of South India. Something more temporary and less official was the only possible course. What resulted was a series of suggested relationships with particular groups of individuals comprising the Church of South India. A set of relationships to former Anglicans, former nonconformists, and those receiving orders in the new church, was recommended. Toward the Church of South India as an ecclesiastical body, nothing could be determined at present except an expression of good will and hope for the future. With complete generosity, the Anglican Communion offered to reconsider this matter at any time that the



Constitution of the Church of South India is improved in at least six essential matters listed in the report. Future intercommunion depends entirely upon the explicit desire of the Church of South India in its revision of its *Constitution* to accommodate itself clearly to either Catholic or Reformed Faith and Order.

The three methods of reunion; constitutional organic union, inter-communion on the basis of a mutually accepted presbyterate, or inter-communion on the basis of the extension of the episcopate, are analysed in the report, and the general weaknesses of each approach is indicated. The Conference does not call a halt to any of these methods, but suggests the dangers. Specific reunion-schemes under official negotiation involving the Anglican Communion in Ceylon, North India, Iran, and Nigeria, are commented upon. None of these are greeted with much enthusiasm, except for the Ceylon Scheme. Behind all of these *Resolutions* is the implicit desire that there "shall be no more South Indias." The Faith and Order Statement of the American Episcopal Church, directed by the 1946 General Convention to be presented at Lambeth, is approved. Negotiations between the Church of England and the free churches of England and Scotland are given approval to continue. Anglican participation in the ecumenical movement and the World Council of Churches is commended. One finds in these *Resolutions* on our dealings with non-episcopal bodies a note of caution, theological concern, and a notable lack of zeal for "reunion for the sake of reunion."

Attention is given to our relations with European Churches, possessing episcopal orders in varying degrees. The intercommunion with the Old Catholics in Communion with Utrecht and the growing relationship with the Churches of Eastern Orthodoxy are commended. Conferences with the Lesser Eastern Churches, especially those of Armenia and Assyria, are recommended. The intercommunion between the Church of England and the Church of Sweden, and the more restricted intercommunion between the Church of England and the Church of Finland, are drawn to the

attention of the Conference. *Resolutions* are passed asking that this intercommunion be implemented by provincial synodical action throughout the Anglican Communion. Negotiations with the Baptist Churches of Latvia and Estonia are summarized. These, along with conferences with representatives of the State Churches of Norway and Denmark, are commended. Investigation of the doctrinal and disciplinary standards of the Reformed Lutheran Church of Spain is also recommended. Our dealings with these Continental Churches of Eastern or Lutheran tradition are not very well understood outside of England and much expert exposition and guidance will be required to explain the matters without confusion throughout the Anglican Communion. For this reason, a *Resolution* asking for the establishment of each province of a council on foreign relations is recommended, such as exists in the Church of England Council on Foreign Relations and did exist for a time in the Presiding Bishop's Advisory Committee on Ecclesiastical Relations in the USA. For most Americans, these fruitable areas of reunion-negotiations are a complete mystery and much publicity is needed in this regard.

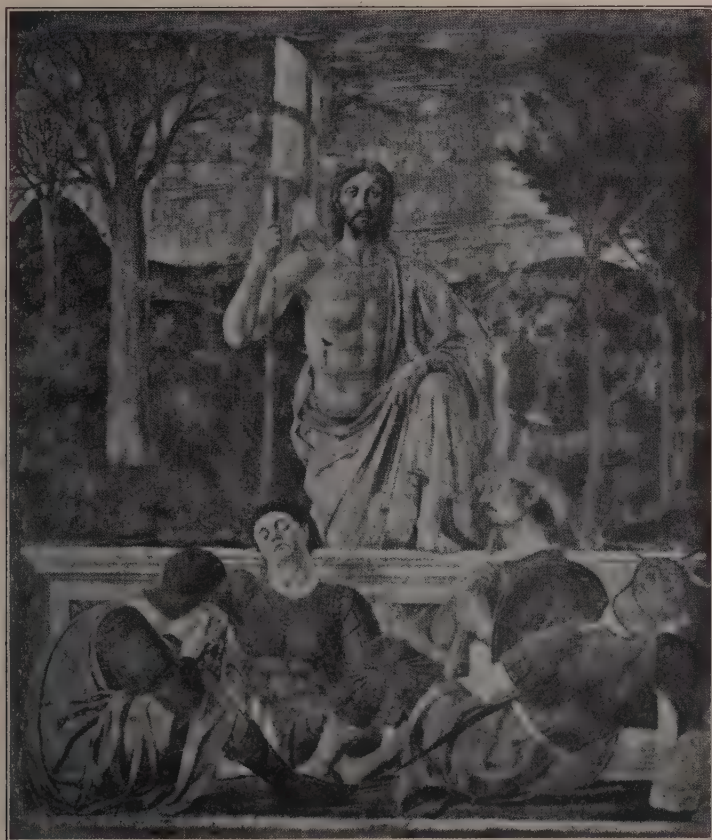
Behind these *Resolutions* on Christian Unity there is evidence that the Anglican Communion is willing to take the initiative to participate fully in all efforts toward reunion, enter completely into the ecumenical movement, but not at the loss of those essentials of Catholicism which alone are the *raison d'être* of its life. The day of willing abandonment in the stewardship of its tradition is now a matter of past history, a temporal lapsus in the first half of the 20th century.

What has been implicit in the *Unity Resolutions* is made explicit in the very fine report on The Anglican Communion. This report has always been a perfunctory one at previous Lambeth Conferences. The 1948 *Resolutions* reveal the growth of a new faith—a faith in our Communion itself, its achievements, and its contribution to the world. The tightening up of our internal unity rather than the disintegration of our existence is more than manifest here. The

commendations for a Pan-Anglican Congress, an Advisory Board of Missionary Strategy, a Central Training College, the appointment of inter-provincial liaison officers, are indications that the bishops assembled at Lambeth this year had no intention of liquidating our existence just yet. The same conservatism about the Church's tradition is evident in the *Resolutions* on marriage discipline, baptism-confirmation, the Chinese proposal for ordination of women, the American proposal for intinction. In marriage discipline it is quite obvious that American legislation has gone far beyond the rest of the Anglican Communion in the und Catholic and realistic establishment of the principle of nullity and episcopal adjudication of marriage cases. In this matter,

we are in a position to teach the rest of the Anglican Communion. The other *Resolutions* reveal that the Church is not ready to make any drastic changes in the administration or requirements of the sacraments of baptism, confirmation, holy orders, or holy communion, which would impair its position as part of the historic Catholic Church.

The Church before Lambeth 1948 was a tension of divided forces, a conflict of opposed parties, an ineffective agent for evangelism in a world of human distress. Lambeth 1948 has given the Church an assurance, a hope, a faith in itself, which can be the impetus to a great outburst of evangelism at home and missionary conquest abroad.



THE RESURRECTION
By Piero della Francesca

The Prayer of Bishop Martin

BY IVY BOLTON

"NO, I will not see Bishop Martin," said the Praetor firmly. "Did I not bid you tell him so in the first place? I know just what he wants and the only way to enforce the law is to refuse to see him at all. Those four lads shall face their just doom of death, young traitors that they be, brigands in the bargain and thieves as well. I will not sign a pardon for any of them."

He flung himself into his chair and looked at the Captain of the guard. "Did you tell him?" he repeated.

"I did, my lord. He said he would appeal to the King."

"What King?" demanded the Praetor. "Those young criminals die at dawn. Even Bishop Martin cannot reach the Emperor in that time. What King did he mean?"

"I do not know," the Captain returned uneasily. "Only Bishop Martin never gives up."

"If he cannot get to me, he will have to do so this time," the Praetor returned. "He cannot get them out of the prison that is certain. Even if the guards were bribable, and these are not, Bishop Martin does not bribe, and he could not get four lads past the city gates, even if, by some strange chance, he freed them."

"No, my lord," said the Captain diffidently. "Only he did not seem disturbed and very sure of the King's help." He bowed and withdrew. The young Praetor rose and paced the floor. He was quite right, he was sure of that. He went over to the window and looked out. What a night it was! A sleety rain was falling mixed with the snow, and the breeze from the mountains was rapidly taking on the proportions of a gale. He was glad that he did not have to join the men and women hurrying by, their cloaks held across their faces to shield them from the icy drops. The city of Tours looked desolate indeed. Grimmiest building of all was the prison, up on one of the higher

hills, the prison where four doomed lads were tonight. Just lads too, the eldest barely twenty-one and the two youngest only thirteen. But they were riff-raff and if they were so bad now, what would they be later on? I am a practical man, the Praetor told himself, as he resumed his pacing. It is only people like Bishop Martin who think that bad people are going to be made good. True, Bishop Martin had a way of making them so. The Praetor had often wondered why. There was the brigand he had won a pardon for, one of the best farmers of the district now; and the young soldier who had deserted his post, a loyal and faithful centurion to-day; and the old thief whom everyone else had given up, except the Bishop, who had taken care of him, nursed him in his last illness and had brought him to repentance. But Bishop Martin, Bishop of Tours, saint of God as the people said, though he himself repudiated that title, friend of the poor, rescuer of the desperate, afraid of nothing if God called ready to risk life and liberty to win a soul. Bishop Martin was different. Only this time he was not going to influence justice. The Praetor had made up his mind to that. There was no excuse for these boys. They had hardly made a defence. True, they had said they were sorry, they had tried to promise amendment though he had sternly checked them and they had cried when he passed sentence.

Yet, it was not their boyish sobs which had moved him but the sight of the white head of the old man bowed on his staff as he wept with them, of the woman who had fallen in the swoon so quietly and the man and his wife who had held each other's hands so tightly and looked at him with tragic eyes.

He drew his heavy cloak closer about him as the wind swept in and turned as the knock came upon his door. If it was Bishop Martin, he would leave the room at once. It was not. It was the Captain of the guard with a disturbed look on his face.

"There is a man outside on the steps, praying in all this rain," he said.

"A lunatic?" asked the Praetor.

"N-no, my lord," the Captain hesitated. "The men say it is Bishop Martin."

"Go out and bid him betake himself home whoever he is," the Praetor commanded. The Captain bowed and withdrew. In ten minutes he was back.

"It is the Bishop and he will not go, my lord," he said. "He says he is praying for the sinners."

"Why does he not go and pray in his own church? He will freeze out there before morning."

"I told him that, my lord. 'Perhaps I will,' he answered, 'but that lies in God's hands.' He was going to pray there, unless you yourself asked him not to do so. I told him that you had sent me, but he answered that that was not you yourself and then he fell down again."

"Then let him stay," the Praetor said angrily.

The Captain withdrew. The Praetor's mind was obstinate. The wind was whistling round the house, the rain was a torrent. The Praetor shivered and drew his cloak all closer. He went over to close the shutters, which would keep out a little of the cold blast. He could see the figure on the steps. If he himself felt the cold like this, what of the Bishop? He was no longer young. And he meant so much to Tours, to the region around the city, aye to the Praetor himself. Difficulties found their solution when he talked them out with Bishop Martin. He must be drenched to the skin by now. And the wind was getting worse. Impatiently the Praetor strode to the door and flung it wide open.

"Come in, Bishop Martin," he commanded sternly. "I want to talk with you." Obediently, Bishop Martin rose and came in.

His sodden garments dripped with rain, his lips were blue and his teeth chattered. The anger of the Praetor died down a little. He thrust his visitor into his own room, flung out garments and bade him change his wet clothing, while he sought the servants to kindle a fire and to bring steaming broth as swiftly as might be. Bishop Martin

made no protest and soon they were sitting opposite each other by the fire while the color came back into the Bishop's face and the Praetor felt relieved. In his borrowed clothes, Bishop Martin looked once more the soldier and what a leader he would be, the Praetor thought. Then he pulled himself together.

"I am not going to pardon those young criminals," he said obstinately.

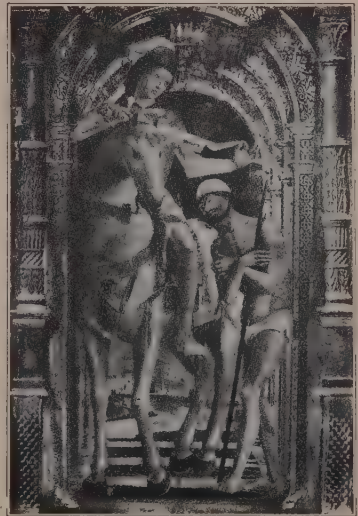
"That is a matter for you to decide," said the Bishop quietly. "It is a matter which lies between you and Our Lord. You are responsible for Tours and the welfare of all its citizens lies in your hands."

"You are not pleading for them?"

"No, my son. Evil they have done, that is true. They are young, very young. It makes one think of one's own youth and wonder why the dear Lord came to our aid when our feet went astray."

"Yours did not. You even divided your cloak with a beggar they say."

"I was content to be unbaptized. That small gift was a turning point. That young lad Julian—just twenty-one—deserted the army and then was afraid. He went from bad to worse and joined the brigands. It was foolish but he pays with his life to-



ST. MARTIN AND THE BEGGAR
By Jacopi

morrow. Of course, for those who made no mistakes at twenty-one, it is hard to see an excuse."

He paused as the Praetor shuffled his feet uneasily. "I was no perfect person at twenty-one," he muttered.

"Few of us were, my son. But that is not the question. I need your aid with Julian's old grandfather. Eighty years old and his life wrapped up in this boy! He will be all alone now and will have to work at something or starve. He will be lonely and desolate. It seems to me that you and I have a responsibility there, my son. I should have gone after Julian and brought him back, and you are in a difficult position having to bring sorrow on an old man for the sake of the Empire you defend from brigands. We must try to comfort the old man. And there is the mother of Stephanas. She is a widow and he is her only son. He got into a fight with another lad, thought he had killed him and ran away to the mountains. The brigands sheltered him, forced him to work for them, but did not use him otherwise. A foolish lad, for if he had waited he would have seen the other boy was all right after all. His relief at knowing the other boy is safe makes him almost ready to die tomorrow. I am troubled about his mother.



THE ROOD: THE COMMUNITY GARDEN

Perhaps you can think of some way to still her grief. And there are the father and mother of Lucas and Gregory, the twins. Gregory listened to bad advisors, had dreams of becoming a great chieftain and Lucas went with him to keep him safe. The twins have always stood together. Mischievous lads in every prank possible, but sobered tonight. No excuse for any of the of course."

"Why did not Lucas plead not guilty?" the Praetor demanded.

"He has always helped Gregory through all his fifteen years."

There was silence for some time. Bishop Martin looked into the fire but the light of his face told it was no day dream that was occupying his thoughts. His lips moved and the Praetor knew the Bishop had gone back to his prayer again. He spoke abruptly.

"You would pardon those boys, Bishop Martin?"

"I should. You see I am not the Praetor. Mayhap they have a great work to do for Our Lord Christ. I would not want to hinder that. I am not responsible for the Empire."

The Praetor rose suddenly and went to the table. He wrote something and sealed his tablets, then he walked over to the door and called the Captain.

"Take this to the prison, Captain." He held out the tablets. "It is a pardon for those lads. Bring them here to me."

Half an hour later they had come and gone, four lads who could only stammer embarrassed gratitude, who stumbled over their promise of amendment. But the word rang true. Those lads would not be in like case again. As the sound of their running feet died away, feet that were bringing joy to three mourning homes, the Praetor turned to the Bishop.

"You told the Captain that you were appealing to the King. How did you expect to reach the Emperor in time?" he asked.

The Bishop smiled. "I did not have to reach him. It was not to him that I was making my plea. I had sought my King and as ever, He has answered. I carried my appeal to the King of Kings, Our Lord Himself."

In Tribute to all Hallows, Berkyngeschirche

BY NOEL A. GILLESPIE

WHEN, in 675 A. D., the pious Ethelburga built "Berkyngeschirche" on the western edge of Tower Hill, the move was not original. The slight eminence of Tower Hill is geographically strategic for it commands the approach by water to London from the East. That is why Roman Castra once stood where the tower now stands. At that time their Temum occupied the present site of All Hallows; and in even earlier days a Druid place of worship stood there.

To tell of the rich and fascinating history of the old church would require a large volume; and here we are concerned solely with the last twenty-six years, which have been as eventful as any. In one brief paragraph, we can just enumerate the outstanding things. Tradition has named the Chapel the North Aisle "the Richard Chapel." Some claim that this is because the "Lionheart" of Richard I of England was said to lie beneath its altar. Five centuries later Archbishop Laud used All Hallows as the training-ground for his ideas on ornaments. The High Altar, as we knew it until 1940, with its massive square brass rail, was of his design. So also was the private use of the church whereby the faithful implemented in deed the exhortation to "draw near, and take the Holy Sacrament to your comfort." Turning action to words, those about to receive would leave their places and gather at the great brass rail "meekly kneeling upon their knees." It was by a grim irony, therefore, that when Laud had been sacrificed on Tower Hill by his fickle royal master, his body was buried in this Church until the Restoration when it was removed to the Chapel of St. John's College, Oxford, which he had founded. It was at about this time that William Penn the infant son of a naval officer was baptized in All Hallows: and one would have guessed, on that day,

that in the future a great state in the New World, as large as the United Kingdom itself, was to bear his name! The Great Fire of 1666 spared All Hallows, from whose tower Samuel Pepys watched the conflagration; but only thanks to the energy with which men of the Navy blew up with gunpowder neighbouring houses. A century later another link between All Hallows and the United States was forged. John Quincy Adams, Ambassador of the United States at the Court of St. James, was married to an English girl in the old Church.

During the past century, All Hallows had gradually come to share one curious aspect of most of the Churches in the City of London: an almost insignificant number of resident parishioners. Of recent years, the City has had the peculiarity that it contains some three millions of souls between the hours of 9-6, and probably not more than a thousand during the night. These are the caretakers of the office buildings of which the "city" is composed. In such circumstances, it is obvious that the pastoral duties of City Clergy only made limited claims on their time and energy.

In the summer of 1922 it happened that Dr. Randall Davidson, then Archbishop of Canterbury, had consented to be the formal opener of the vast building, then newly erected, which houses the staff of the Port of London Authority, and which stands just across the corner of Tower Hill from All Hallows. At that time, the living of All Hallows was vacant, and it happened that the Archbishop was the "patron," i. e., it was his duty and privilege to appoint the Vicars of the parish. Emerging from Mark Lane Underground Station, which faces the church, he walked across the road and tried the door, which he found locked. There was no answer to his knock, and the place wore an air of disuse and disrepair. He turned

sadly away and discharged the public duty which had brought him. That done, he returned to the Church and kicked on the door, making sufficient noise to attract the attention of the Verger. Inside, among the cobwebs and the dust, the Archbishop prayed.

A few nights later, when confined to his bed, he sent for Philip Clayton, a young man who had done outstanding work in the Army during the first war. For three years he had proved a brilliant innkeeper of a house only nine miles behind the sinister salient of Ypres. In that house many thousands of officers and men had not only contrived to forget the war in an atmosphere of home and comfort, they had also found that their host was as effective a friend and counsellor as he was a Priest, ready at all times to view matters of everyday life "*sub specie aeternitatis*."

In an article of this size it would be impossible to recount the astonishing series of "co-incidences" whereby the friendships of the Old House in Poperinghe gradually led to the establishment of a training school for Ordinands, and, later, to the foundation, in time of "peace" of a Society known as Toc H. By 1922, the latter was spreading like wildfire among the post-war generation. Because it is impossible to express a way of life in a few pithy sentences, it is not practicable here to discuss at length the essentials and purposes of Toc H. As a body, it is committed to Christian standards of life, and its members are pledged to serve their fellow-men in whatever way they find it best suited to them. The only adequate short definition of Toc H is one by its founder—"A family in which life at its strongest is running errands for religion at its best."

To return to All Hallows. The Archbishop sent for the founder-padre of Toc H and offered him the living of All Hallows. It was Randall Davidson's vision which perceived the role that the old Church could play as Guild Church of a great brotherhood which, within three years, was to circle the world.

He did, however, also visualize other ways in which the ancient place of worship

could spread her influence for good in other spheres of activity. Let us examine some of these.

At that time the restaurants in the city were inadequate in capacity to the needs of the countless workers in offices. Thousands therefore brought their lunch with them, but had, perforce to eat it in an open wherever they might. Seeing that the Lord himself deigned to feed the hungry, it was felt not irreverent to throw open the church to meet the needs of these folk. Soon as suitable quarters could be found, the "Lunch Club," was moved elsewhere. Yet it is probably true that many of those who first lunched in the church thus found their way into a building which had become strange to them. In many cases the introduction was followed up, for, as had been the case at Poperinghe, many who originally came merely in search of bodily sustentation presently discovered in themselves both spiritual needs and the means of their satisfaction.

The orator of Hyde Park is to his colleague of Tower Hill as a school debating society is to Congress. For years atheist and agnostic had cried their wares on Tower Hill with no Christian counter attraction. Under the aegis of All Hallows another platform was erected. From it at luncheon time, a voice would cry in the wilderness and would suggest that the Incarnation had a meaning in the twentieth century.

Members of Toc H are pledged to serve their fellow-man, and in England (in the days at any rate) almost all "social service" fell, perforce, on volunteers willing to undertake it.

It was natural and logical that adolescents should undertake the leadership of boys in such organizations as the Church Lads' Brigade, Boys' Clubs, Scouting and the Boys' Brigade. From the earliest days of scouting, All Hallows had sponsored the famous 1st City of London Troop known as the "Lord Mayor's Own," L. M. O. There came to All Hallows the first curate a man of the present type who was of the earliest, keenest and most distinguished scouts in Britain, a man who had found his vocation in war. He



ALL HALLOWS. THE BURNT-OUT SHELL



FR. PHILIP (TUBBY) CLAYTON

over the Church Troop as its Scoutmaster, became District Commissioner for the City of London, and at once organized a Troop of "Toc H Rovers," to train young men in the elements of Christian Scout Leadership. When a man combines the highest pastoral gifts of a priest with the skill and physique of a backwoodsman, and has the vision to be able to identify his function as Scoutmaster with his vocation in Orders, his power to inspire boys and adolescents is almost unlimited. Thus in twenty years, All Hallows gave incalculable assistance to scouting—of the deepest and most inspired variety. What we there learned as boys, went too deep to be forgotten. By way of illustration, a personal note may be permissible. Twenty-five years ago after his original training in that school, the author is still busy trying to pass on, as a scoutmaster in the middle-west of America, the lesson learned at All-Hallows in 1923. As "Deputy Camp Chief" for one of the home counties, the Curate of All Hallows conducted the practical part of the Gilwell Training Course during a week in camp every summer. Aptly and typically, that course's motto was "*Inspiratio cum perspiratio*," and it provided plenty of both.

By 1925 Toc H had spread throughout

the British Empire and had even made a tentative start in these United States. Every year in December, the old church became host to one of the largest bodies of communicants of our age: at its "Birth Celebration." For every true son of Toc H feels that this is indeed the one meeting place of the family. When uncomfortably full the church can contain 700 people. There were however 3,000 Communicants at four Celebrations in 1925. In later years Toc H in London gathered in a similar way, on two other occasions: Ascension Day and the Patronal festival of All Saints. As the work grew, so many houses and flats in the vicinity were required to house the increasing staff—both clerical and lay. The work also grew apace.

In 1926, one who had been Lord Mayor of London, on three occasions, a moderate Dick Whittington, originally a Methodist, who died a member of the Church of England, began his famous friendship for All Hallows and spent upon the Church of the neighbourhood sums which approached half a million pounds, until he died in 1931. This was Charles Wakefield, not of London birth, for he came down, so I believe, from Yorkshire. Knighted in world war I, he was raised to the peerage a few years later. Without neglect of earlier charities, which connected with the poor children of London, he flung his autumn days into the dreary work which Father Clayton had long entertained for the transformation of Tower Hill into a City park. Great warehouses were bought for demolition, one of them cost £50,000, another half that sum. The old City Wall, hitherto obscured by unsightly buildings, was to be freed from these encumbrances and to stand out against the City skyline. A Play-ground and Paddocks Beach for the City children planned by the Vicar were at last achieved, and every year since then (except in the war) four hundred and fifty thousand London children have reaped the benefit from May to October, and even when the winter storms begin.

Meanwhile, the Church itself was proving to be perilously shaken by the proximity of the Metropolitan Railway, which passes

Byward Street a few yards from the north wall of the Church. After a period of excavation, in which a Roman pavement, a Roman building, and many Roman relics were discovered, a huge raft of reinforced concrete was inserted to sustain the ancient fabric between 1928 and 1936. It is to this concrete sub-structure that All Hallows owes the extraordinary stability of its walls and tower during the London blitz. The very serious cost of these repairs has been no less amply justified.

Toc H itself became through various means richly endowed with a most widespread series of houses which maintain its traditions throughout the British Empire and beyond. Most of these houses have been attached to them a Chaplaincy endowed with what then seemed an adequate amount of money in order to maintain a resident Chaplain. An endowment Fund was also given. The total of these spiritual endowments roughly amounts to five hundred thousand dollars, and the total assets of Toc H now far exceeds one and a half million dollars in investments and property. A solid central core of money and finance was thus created as the heritage of this amazing movement of the spirit; and while All Hallows has been

bombed and burnt, its inner life has never really halted. There has not been one day throughout the war when prayers have not been said and the daily Eucharist maintained.

No wonder therefore that this ancient parish calls upon us all to help it in its need; no wonder that the nation has responded by sending over from Boston, New York, Philadelphia, Texas and California, gifts of a kind which count in raw materials sufficient to rebuild the grand old Church.

Late in July, 1948, the Queen herself, who has long loved All Hallows in her heart, came to Tower Hill among ten thousand people in order to lay the Foundation Stone which marks the inauguration of the rebuilding and to enter into the joy of this event.

Among the folk presented to the Queen were a representative attendance from colleges and universities of men and women who have given the summer at their own cost as Winant Volunteers. These students came across to help East London and are now based on Toc H and All Hallows, and it is hoped that for the next ten years the Winant Volunteers will build true friendship with East London folk."



CONFIRMATION
Old Wood Cut

Liberian Mission

Father Milligan's Sermon At God Palaver

ALL have heard of the things that have been going on in Kolahun for the past few weeks. For a long time the people have feared for their lives because of the practice of human sacrifice for "medicine."

For this crime now, nine men, including your own Paramount Chief, and your own clan chief, have been carried as prisoners to Monrovia.

Unless these men are found to be innocent, your tribal name and your clan name will be a disgrace before the country and before the other nations of the world. It is not known whether these men are guilty or not; but according to your own native way, the test of the Sasswood¹ has made them guilty.

The Commissioner does not believe in the Sasswood.

The Government will not believe in the Sasswood.

Christians do not believe in the Sasswood.

But you and your people do—therefore these men stand guilty according to your custom.

If this way of testing is wrong it ought to be given up.

If it is right, then these men are guilty of a terrible crime.

Those who believe in human sacrifice believe that they get power from the use of human blood on their medicine.

If this is true, then let us all use it; why should it be only for the few?

Let us all kill each other and those who win will be the most powerful.

If this is not true—then let all do what they can to stop it.

Yet this is not all. Human sacrifice is not the only form of sacrifice which people believe will give them power. There is the sacrifice of animals, chickens, irons, rice,

and so on. Those are all things which God has made, and the people use them to sacrifice to some spirit whom they fear. In this way, they live continually in fear. Not fear of one spirit, the fear of another.

You want power. You want peace. You want happiness. You want love and joy. But no spirit and no man can give those things to you. He is too weak, and too busy looking for the same things himself. The things can come only from God who makes all things, and who freely gives us all things.

These men who have been found guilty according to your way thought that they had power. But it is plain that the Commissioner had more power. He won and they lost. Where does the Commissioner get his power from? I tell you that he is a good man. He is honest. He is kind, he is generous. He loves people. He loves you. He would accept none of these dashes² for himself. He gave them all to the people. If he had not been a Christian man, or at least a good man, he could have let the business alone, taken all his dashes, and gone his way. And this fearful crime would still have been among you, and the fear that you always have for yourself and your children would still remain.

I said that this man had power. Where did he get it? Not from sacrifice. He himself says that he gets all his power from God who only has all power and who will freely give his power to all who believe in Him and learn to know Him.

There is a way to know God, but a man cannot learn it by himself. He must be taught, as all others have been taught.

Even those men who have been found guilty in Kolahun, even these—all of them—called upon God when they took the Sasswood. But God did not hear them because their hearts were cold toward him. God says "Thou shalt not kill"; but they killed. God

¹Sasswood, a noxious brew, is used in trial by ordeal.—Editor.

²Beiles.—Editor.



s, "Thou shalt have no other gods but
's; but they have many false gods. God
s: "Trust me," but they put their trust
false medicine and false spirits and use-
sacrifices. How then could they call on
a in whom they have not believed; and
y can they believe in Him of whom they
e not heard; and how can they hear ex-
t someone come to teach them?

But some have come to teach. For 26
rs the Christian Mission has been here
their very doors. Every week for 25 years
word of God has been spoken in their
ns. The Fathers have not waited for
n to come to Bolahun. They have gone
to them in their own palaver houses.
they would not come. By this they
e rejected Him. How then can they call
n him? God has blessed their tribe
ve all tribes and their clan above all
as, because He has sent His own mes-
sengers to teach the way of God. Even the
thers must learn God's way—every day
their lives. That is why they pray so
ch, and study His ways. But the Fathers
w His way; it is found in the Holy
ok and in the Church which God estab-
ed for all men.

What do you want? You want power?
u shall have it, if you seek it from God.
God has said, "All power is given
o me," and again He said, "You shall
e power, after the Holy Spirit has come
n you." But first, you must be baptized,
the washing away of all sin."

Do you want riches? He will not give you
re than you need, but all that you do need.

He said "Seek the kingdom of God first,
and then all things that you need shall be
given to you."

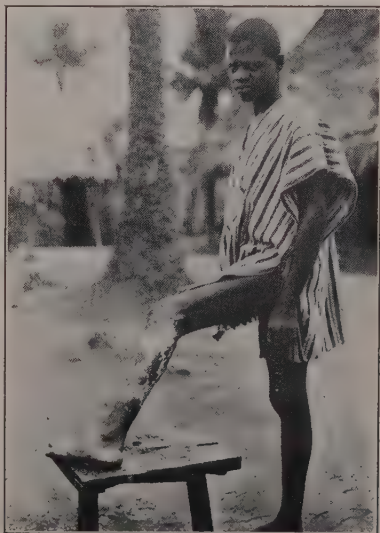
God is love. He longs to have you for
his friend. You are His own Child. He made
you. He takes cares of you, though all do
not seem to know it. He will freely give his
children all that they need.

He came to earth once in human form,
and allowed wicked men to put Him to a
shameful death in order that he might show
his great love. He died for all, on a cross.
Like this. (Show them the Crucifix).

The Christian Way is the only sure and
safe way to God, for it is the way that God
himself has told us.

If you need anything—you may have it—
if you will turn to God—not only today, or
tomorrow, but for all time. The happiest
people in the world are the Christians, be-
cause they have the power of God. We can
do all things, through Jesus Christ, the Son
of God, who gives us God's power.

This power is for all. It can be yours, if
you will trust him and learn His way of
life, and be faithful. For those who believe
in God, but who do not learn His ways and
try to follow them, there is for them only
fear, and darkness and sorrow, and death—
and after death, more darkness, and fear,
and sorrow forever and ever.



Books

CLAIRE HUCHET BISHOP, *France Alive*, (New York: D. C. McMullen Company, 1947.) pp. xi + 227. \$3.00.

You will certainly want to read *France Alive*. It is a lively eye-witness account of an exceedingly interesting revival of "authentic Christianity." Across the water strange things are going on. Protestant and Catholic alike find themselves caught up by a rushing mighty Wind which has changed their whole world. Jews, pagans, Communists, have been amused, then impressed, then deeply moved by what they saw. The fire of God has fallen.

It fell first in the concentration camps. Through those days of horror old enemies were drawn together. They found each other—and God found them. Suffering together they came to see what Christianity really means, what is its one essential: do we really love each other? are we ready fully, utterly, to share? That is what it takes to be a Christian. And in France they use no other name.

You will be thrilled by the Christian women who have gone to live in shacks and hovels with the poorest of the poor—to improve them? to distribute medicines and mittens? to bring them to church? Not at all: just to live with them, to share their toil, their hunger, their exhaustion, their insecurity—for the love of God.

You will be impressed by priests in overalls plodding wearily homeward from long hours in factory or mine to say Mass in a back kitchen for a handful of workmen.

You will wonder at Dominicans, Carmelites, Benedictines, who have asked permission to take off their habit, said good-bye to quiet and beauty and security; and have gone to live the way the people have to live, with nothing to fall back on—except God.

You will be struck by the new orders that are springing up, authentic Religious, loyal heart and soul to the Counsels, but living them in very novel form: a new soldiery for a new world.

And you will be moved by the young lay enthusiasts, to whom it is so obvious that

if you are a *Christian* nothing belongs to you as an individual, that there is no such thing as a solitary Christian, that it is just a duty to do what you can for anyone in need and to share with him, holding back nothing.

But you will be disquieted too. For this is so evidently the way of the Incarnation. This is exactly what God did. He came down from heaven, made Himself one of us, put Himself absolutely on our level, shared with us fully, utterly, even unto death. These French Christians are on following Him. Yet what a contrast they are to our nice, easy, comfortable following. Can it be that we are meant to see in this contrast a message from God?

—J. S. B.

VERN SWARTSFAGER, *The Bell Ringer* (New York: The Macmillan Company, 1948) pp. 212.

Once upon a time two clergymen were discussing special providence. One ventured an explanation by coincidence. The other replied: "I am not so superstitious as to believe in coincidence." This is not exactly beside the point when we approach this book. How was it that Vern Swartsfager, from Pennsylvania, after newspaper work for ten years and three years as field secretary for the Brotherhood of St. Andrew, took Holy Orders at the age of forty; how was it that after work in Michigan and Kentucky he went to Dallas and there was annoyed by the cathedral bell being rung in the night? When he investigated the nuisance he uncovered facts that led him to dedicate every effort to a new work he never dreamed of before. The story is now familiar to thousands throughout this country. *Time Magazine* and *Forth* had articles each on the subject and now we have a full-length story in book form.

Those who are so ready to talk about "Victorian repressions" are waking up to see what the opposite extreme is producing in the waves of crime and immorality coming from boys and girls from eight and ten

s up. What Father Swartsfager uncovered when he grabbed Johnny in the night began to ring the cathedral bell, was a sign of crime and vice. Instead of prosecuting the Padre went to work and gained confidence of the gang. Then to supply an instructive substitute for their anti-social activity he started "The Gremlin Club" and the atmosphere of healthy sports organized the boys in a thoroughly constructive way. Almost immediately his work was advertised by civic and social clubs and radio as to bring in funds for continuing the work, so that it would fill a real need. The response was a tribute to him and an acknowledgement that something had to be done to direct a younger generation that was slipping into vicious pagan-

father Swartsfager never for once let a personal objective eclipse his work as priest. It is one of the most impressive features of the book. His approach was as one declaring that God had created man in His image to love and worship Him and to be like Him in Heaven. The young people he worked with were invariably counseled to go to church, not his own necessarily, but to any church. His account of his own life makes his subsequent work of social reclamation its proper perspective.

Finally there is a strong word to the parents who are responsible for their children getting into wrong ways. The Padre gives a lecture to a self-indulgent mother on her subjects in the strongest language imaginable. The appalling discovery that the mother finds is that the woman is completely unaware of her fault and has no idea of her contribution to incipient tragedy. This next to the last chapter entitled "Why parents of delinquent" is possibly the most important in the book. It is at one and the same time a sentence of condemnation and a passionate call to amendment of life. Isn't that what the Gospel always is?

The book is frank, unblushingly frank at times, but that is done to recount a dramatic story which is needed to reveal to this generation a state of affairs and what can be done.

There are fourteen illustrations which

show the young people as the Padre finds them or reclaims them. It is interesting to note that whenever he appears he is always in clerical attire and in one picture he is seen at the altar in Mass vestments.

Let us hope that this book will be widely read and its moral digested to bring forth fruit in further work throughout the Church towards facing the problem of youth and what lies behind it: the problem of parents.

—J. G.

ALLAN ROHAN CRITE, *Three Spirituals, From Earth to Heaven*, (Harvard University Press, 1948.) \$3.95.

Those who have seen the brush and ink drawings illustrating the Canon of the Mass published in *Cowley* are already acquainted with the deep understanding that Allan Rohan Crite has of the supernatural. Now he comes forth with a great collection, shall we say, interpreting three well known Negro spirituals. With all the suffering of the Negro Race in mind, he approaches his subject as a Catholic. The result is an intensely moving presentation.

There is a short foreword by Roland Hayes followed by an apologia by Mr. Crite. This is by way of explanation of the symbolism and shows the great care that has been taken in the interpretation of the three spirituals.

Then follow "Nobody knows the trouble I see," "Swing low, sweet chariot," and "Heaven." The appropriate lines are printed below the pictures which are eight by six inches. On the left hand page there are small drawings which "... echo the character of the illustrations and act as a further connecting link from phase to phase as the hymn progresses to some new aspect or teaching in the revelation of its message."

The Harvard University Press is to be congratulated for the publication of this fine presentation of the Negro culture.

—J. G.



St. Andrew's School

ST. Andrew's School opened on September 5th with ninety-eight boarding students and three day pupils. They come from nineteen different states and are an exceptionally fine group of boys. School got right off to a fast start with classes beginning on Monday the 6th. This proved to be a better arrangement than last year's, when we opened toward the end of the week. That did not give the new boys time to settle in before the weekend. This year they started with five days of school which kept them so busy that most of them forgot to get homesick.

Everyone is delighted at the improvement of our plant as a result of our summer repairs program. It was a major undertaking, but thanks to the excellent supervision of Fr. Harvey Simmonds we were able to accomplish almost everything we set out to do and at considerably less expense than we had originally estimated.

The new roofs on the buildings not only keep out the rain but look far better than we expected. Many of us think they are actually an improvement on the tile roofs they replaced. The kitchen equipment is grand. It is already paying dividends in better meals and more efficient handling of the dishes. We are fortunate in having the kitchen under the supervision of Mrs. Miller, the dietitian of the Sewanee hospital.

The athletic field and track are nearly complete. They, together with the school



DINING HALL
St. Andrew's School

bus for transporting teams to games, other items of equipment for other sports now give us adequate facilities for our athletic program.

The many minor improvements are numerous to mention. Most of the repairs that have been needed for years and were impossible, because of the war, have now been made. The justification of the expense has already become apparent in the improved morale of the whole school.

It was a matter of great sorrow to us that Fr. Wright was taken seriously ill just before his retirement on September 1st. He is still at St. Andrew's and receiving the best of care. Fr. Simmonds has succeeded him as Bursar.

There are three members of the Order stationed at St. Andrew's this year: Fr. Spencer, Prior; Fr. Turkington, Headmaster; and Br. Dominic. We have two new masters, Mr. Arthur Mann and Mr. William Bayle. The rest of last year's staff is with us. The increase in our faculty has enabled us to divide large classes into sections and to add new courses to the curriculum.

This year's prefects are doing a fine job in running the School. They are: Richard Bolter, Head Prefect; Theodore Griggs, Prefect of St. George's; Dee Leo Hoover, Prefect of St. Patrick's; Ira Bills, Prefect of St. David's; Lee Stephens, Prefect of St. Dominic; and Morgan Burgess, Prefect of the Dining Hall.

We feel we are off to an excellent start and we count on the continued support of your interest and your prayers.



ADMINISTRATION BUILDING
St. Andrew's School



THE CALLING OF THE APOSTLES PETER AND ANDREW

By Duccio di Buoninsegna

(Courtesy of the National Gallery of Art, Washington, D. C.)

(Kress Collection)

Mount Calvary

DUT off thy shoes from off thy feet!" No, that wasn't quite what we heard when we first entered our west-monastery. It was "Please wipe your *thoroughly!*" For southern California and, whether holy or not, is extremely dry, and footprints show in the chapel refectory and library like those of the saints of Bel.

happily, more and more visitors leave

their prints in all the places. Scarcely an afternoon goes by that friends, old or new, do not come to see us, and to gasp at our panorama of rugged hills, and the vastness of the Pacific, and the islands that slip away behind the mist.

The initiate arrive at half past four when teacups rattle on the porch. The uninitiate are as likely as not to be discovered on the roof: a flat roof, we hasten to add, over what was to have been the art gallery of the mansion, and is now to house our guests. Generous friends are making it pos-

sible to fit out twelve cubicles, and a special retreatants' chapel. The room furnishings are still a bit Spartan, and in the chapel one stumbles over trestles and planks. But we are making bold to announce our first group retreat on November 12th. Pray for the men who are to attend, and for the young sailor in whose memory the guests' chapel is given. And ask that many more, priests and laymen, may leave the din and rush of the city and come to our hilltop for a few days of quiet with God.

Not that we ourselves stay on the hilltop. (Have Holy Cross Fathers ever stayed still?) Fr. Baldwin has just returned from a retreat for the Transfiguration Sisters. One of their beautiful works for children climbs a steep hillside north of San Francisco, amid towering, fragrant redwoods, with all sorts of fascinating nooks to explore, and not too far off a swimming pool. Fr. Harris and Br. George have been asked to help the rector here with his Church school and with hospital visiting. (And you should see, and also hear, the veteran Chevvie in which they hope to reach the scene of action!) We have invitations for preaching in Washington and Idaho. Fr. Tiedemann has been as far as Alaska.

We ask you to keep our November as-

signments in your prayers:—November 6th, preaching in San Diego; on the 7th, a retreat for laymen at Mount Calvary; on the 13th, a retreat for Sisters at Santa Rosa; on the 14th, 15th, and 16th, a school of prayer, for adults and also for children, at Holy Trinity, Richmond; on the 28th, 29th, and 30th, a school of prayer at Holy Trinity, Los Angeles.

Please thank God with us for the many friends who have helped us fit out this wonderful hilltop shrine. And pray that we may live up to their hopes for us and do our part to win this western land for Him.

Intercessions

Please join us in praying for:

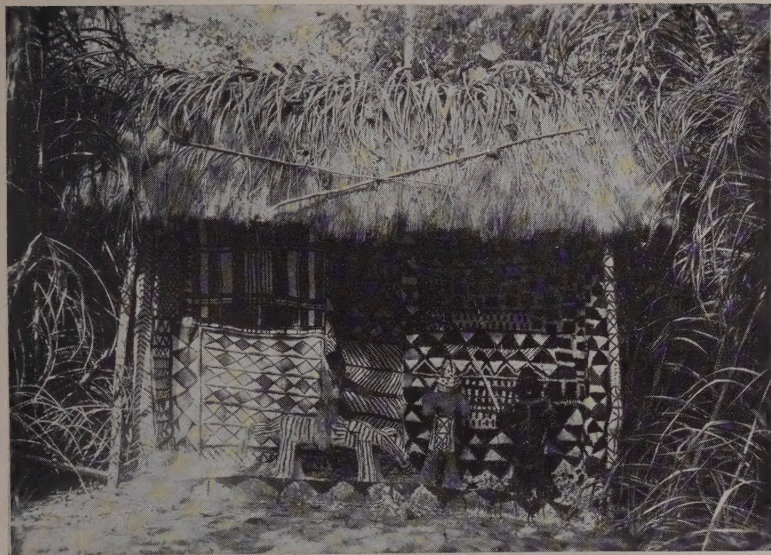
The Father Superior conducting a conference for the Oblates of Mount Calvary on November 15; preaching at St. Clement's Church, Philadelphia, on November 23, their centennial festival; preaching and holding a conference at the Church of the Mediator, Philadelphia.

Fr. Kroll preaching at Greer School on November 21; conducting a mission at Christ Church, Bronxville, New York, on November 28-December 5.

Fr. Harrison conducting a mission at



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LIBERIA—DEVIL'S HOUSE

Church, Philadelphia, December 5-10.
 Whittemore conducting a mission at
 Stephen's Church, Providence, Rhode
 Island, December 5-10; address at the par-
 sonage, The Church of St. Mary the
 Virgin, New York City, December 13-14.
 Parker conducting a mission at Trin-
 ity Church, Erie, Pennsylvania, Novem-
 ber 4-24; work at Sing Sing Prison.

Packard preaching a series of mis-
 sions at and around Whitefish Falls, On-
 tario, Canada, December 5-22.

Adams preaching a mission at St.
 Augustine's Church, Asbury Park, New
 Jersey, November 21-28.

Gunn preaching a mission at St.
 Luke's Church, Shenandoah, Iowa, Novem-
 ber 8—December 5.

Notes

The Father Superior preached at St.
 Magdalene's Church, Toronto, Can-
 ada, and also at All Saints', Orange, New
 York.

Kroll took part in a two weeks mis-
 sion at St. Luke's Chapel, Trinity Parish,
 New York City.

Harrison held a mission at St. Luke's
 Church, Jacksonville, Alabama.

Whittemore conducted a mission at

St. Luke's Chapel, New York City, and an-
 other at St. George's Church, Flushing,
 Long Island.

Fr. Parker attended a conference on re-
 treat conducting at the Franciscan Monas-
 tery, Little Portion, Long Island; and held
 a mission at St. Andrew's Church, Brook-
 lyn.

Fr. Packard conducted a mission at Grace
 Church, Mohawk, New York, and gave
 missionary addresses at The General The-
 ological Seminary and at St. Ann's Church,
 Sayville, Long Island.

Fr. Adams conducted a series of missions
 at and around Whitefish Falls, Ontario, and
 preached at Asbury Park, New Jersey.

Fr. Gunn assisted at the mission preached
 at St. Luke's Chapel, New York City.

Fr. Hawkins preached a mission at St.
 John's Church, Newport, Rhode Island.

Contributors

Fr. Louis A. Haselmayer, Ph.D., is an
 Oblate of Mount Calvary and vicar of The
 Chapel of The Holy Nativity, Philadelphia,
 Pennsylvania.

Dr. Noel A. Gillespie, D.M., M.A.
 (Oxon.), is Associate Professor of Anaes-
 thesia at the University of Wisconsin.

Ivy Bolton is the pen name of a religious.

An Ordo of Worship and Intercession, Nov.-Dec. 19

- 16 *Tuesday* G Mass of Sunday (cols Epistle Gospel of Epiphany vi other propers of Trinity xxiv) of the Saints 3) *ad lib*—*Thanksgiving for benefits received.*
 - 17 St Hugh of Lincoln BC Double W gl col 2) St Gregory Thaumaturgus BC—*For the Confraternity Christian Life*
 - 18 *Thursday* G Mass as on November 16—*For the Confraternity of the Love of God*
 - 19 St Elizabeth of Hungary W Double gl—*For the Priests Associate*
 - 20 *Of St Mary* Simple W gl col 2) of the Holy Spirit 3 for the Church or Bishop pref BVM (Veneration *For shrines of our Lady*)
 - 21 Sunday next before Advent Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*For the just distribution of wealth*
 - 22 St. Cecilia VM Double R gl—*For church choirs*
 - 23 St Clement BM Double R gl—*For the Bishops of the Church*
 - 24 St John of the Cross CD Double W gl cr—*For vocations to the religious life*
 - 25 St Catherine VM Double R gl at Masses of Thanksgiving Day W gl cr—*For the Church's work of mercy*
 - 26 *Friday* G Mass of Sunday col 2) of the Saints 3) *ad lib*—*For the spirit of humility*
 - 27 *Of St Mary* Simple W Mass as on November 20—*For the Seminarists Associate*
 - 28 1st Sunday in Advent Semidouble V col 2) of St Mary 3) for the Church or Bishop cr pref of Trinity—*For the awakening of the careless and worldly*
 - 29 Vigil of St Andrew V col 2) Advent i 3) of St Mary—*For the Companions of the Order of the Cross*
 - 30 St Andrew Apostle Double II Cl R gl col 2) Advent i cr pref of Apostles—*For St. Andrew's School*
- December 1 *Wednesday* V. Mass of Advent i col 2) of St Mary 3) for the Church or Bishop Gradual Alleluia on ferias in Advent—*For the Faithful Departed*
- 2 *Thursday* V Mass as on December 1—*For the persecuted*
 - 3 St Francis Xavier C. Gr Double W gl col 2) Advent i—*For the Liberian Mission*
 - 4 *Saturday* V Mass of BVM W gl col 2) Advent i 3) for the Holy Spirit—*For Mount Calvary School of Barbara*
 - 5 2nd Sunday in Advent Semidouble V col 2) St Sabas Ab 3) Advent i cr pref of Trinity—*For the peace of the world*
 - 6 St Nicholas BC Double W gl col 2) Advent i—*For all children*
 - 7 St Ambrose BCD Double W gl col 2) Advent i cr—*For the Oblates of Mount Calvary*
 - 8 Conception BVM Double II Cl W gl col 2) Advent cr pref BVM—*For family life in America*
 - 9 *Thursday* V Mass of Advent ii col 2) Advent i 3) of St. Mary—*For Christian reunion*
 - 10 *Friday* V Mass as on December 9—*For a holy death*
 - 11 *Saturday* V Mass of BVM as on December 8 gl col 2) Advent i 3) of the Holy Spirit pref BVM—*For the spirit of forgiveness*
 - 12 3d Sunday in Advent Semidouble V col 2) Advent i 3) of St. Mary cr pref of Trinity—*For those called to be ordained*
 - 13 St Lucy VM Double R gl col 2) Advent i—*For the growth of the contemplative life*
 - 14 *Tuesday* V Mass of Advent iii col 2) Advent i 3) of St Mary—*For lay evangelism*
 - 15 Ember Wednesday V col 2) Octave of Conception BVM 3) Advent i—*For the increase of the ministry*
 - 16 *Thursday* V Mass as on December 14—*For the prophetic witness of the clergy*

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Pp. 385

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Press Notes

In the October issue we mentioned a forthcoming book, *SPIRITUAL GUIDANCE*, by Fr. Hughson, and we fear that some may have gained the impression that the book is intended exclusively for the Clergy. As a matter of fact, the author went to particular pains to write for the Laity, and the book should be of value and use to all who are attempting to achieve a well-ordered life. We had considered another title for this book, "Spiritual Direction", and dropped it for obvious reasons. We regret that due to production difficulties the book may not be ready in time for Christmas.

The National Council has issued a valuable little booklet with the title *TRACTS*. It lists a large number of inexpensive publications, giving the name of the publisher, and price. Due to a slight misunderstanding several of our own publications, as listed, are out-of-print. Nonetheless, we are grateful for *TRACTS*, and it fills a real need. Copies of *TRACTS* should be ordered from The National Council Book Store. The price is Ten Cents.

To meet a rather constant demand we are reprinting as Roodcroft Papers, *WHAT ARE BISHOPS FOR?* by Bishop Gardner, and, *JUST WHAT IS THE CREED?* by Canon Wedel, and copies should be ready early in November.

Another new Roodcroft Paper in preparation is on the subject of a lost Catholic practice, *SPIRITUAL COMMUNION*. Many souls, especially those living in isolated places, are the poorer for not knowing about this wonderful source of grace, and all of us, when not actually receiving Holy Communion at the altar, should make an Act of Spiritual Communion. This Paper should be ready about December 1st.

The *HOLY CROSS MAGAZINE* is being published under difficulties today. Costs are constantly rising. We haven't the money to put on a regular "campaign" for new subscribers. We feel that you are our best salesman.

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